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Editorials

"We always love to confess their sins"

These were the words I recently read on the bulletin board of a church as I passed by. And the words set off a chain of thoughts. Confessing the sins of others instead of our own: how frequently we succumb to this temptation! It was evidently with good reason that Jesus addressed his severest warnings not to thieves, adulterers, or murderers, but to the self-righteous. Spiritual pride is our greatest peril.

Have we as a nation lately not been engaged in a veritable orgy of confessing the shortcomings of others while being rather complacent about our own? We are denouncing the theoretical materialism of Marxist Communism, but are indulging in a practical materialism of our own: to how many people are a split-level ranch house, a new car each year, a television set in every room, the supreme goals of life? We are lamenting the break-up of family life in China under the ruthless pressure of the Communist government, but what is happening to family life in our own nation? We have fought a war against Nazi racism, but what of our own spotty record, as far as treatment of minority groups is concerned?

Or think of the church. We deplore the inability or unwillingness of the nations of the world to iron out their difficulties with each other and thereby to ease the terrifying threat of nuclear war, but what about our ecclesiastical competition, our stubborn dogmatism, our refusal to break bread together at the table of our Lord, even at ecumenical conferences where we try to demonstrate Christian unity?

We are told that such frank self-criticism will give aid and comfort to our opponents. Is it not enough, we are asked, that the enemies of our nation and the detractors of the church say these things: should we add our voices to theirs? But this kind of argument which negates the right and duty of vigorous self-examination is based upon the assumption that prestige is more valuable than truth, and that it is more important to make a good impression than to face the facts. One is reminded of the people of Israel in a time of crisis saying to their prophets: "Speak to us smooth things" (Isaiah 30:10).

True repentance takes humility, courage, openness to change. And it is the task of the true servant of God to lead his people

away from the stagnant self-congratulation that always indulges in confessing the sins of others, to the surrender under the hand of a God whose judgment is righteous, but whose mercy is also great. And this is precisely the point where genuine renewal must begin—or it will not begin at all!

HERBERT GEZORK, President

SPACE THEOLOGY

In a recent issue of the *New Yorker*, Allan Dunn had a cartoon of a company of clergymen assembled in a board room at the Pentagon and flanked by an equally solemn group of army officers. A general addresses his visitors with the words: "Gentlemen, we've asked you to meet with us on a matter of major significance. The latest message from Pioneer V, over twelve million miles in space, brought us some extraordinary information we feel you ought to know about."

During the heyday of theological liberalism in America it was not uncommon to hear a minister quote the latest epigram of Sir James Jeans or Michael Pupin as evidence that it was still possible to believe in God. In the interim we have grown theologically more mature. We have recovered something of the classical concept of theology as the queen of the sciences. Our faith does not depend on the observations of the biologist, the anthropologist, or the astro-physicist. Christianity does not face a new crisis whenever there is a new convocation of scientists at Chicago or M.I.T.

Nevertheless, having reasserted its independence of Harlow Shapley or Julian Huxley, theology may be in danger of resting upon an apologetics that has little meaning, or not enough meaning, for a space age. Theology in the 17th century did not in the end come to terms with Galileo. It used the new understanding of the immensity of the universe that Galileo made possible to rethink and to restate its theism. The "three-decker" assumptions with which it had hitherto been content were replaced by a new cosmology, and faith was the better for the change.

We are in a comparable situation since Einstein and the new physics. An apologetics that served its purpose in the 19th century has to be rethought and expressed in new categories in light of the new understanding of the immensity of God's creation that is now a part of the intellectual furniture of every educated mind.

We need a "space" theology, a "space" apologetics, and even a "space" soteriology. Douglas Straton's essay in this issue is an earnest, we hope, of more to come from men of his concern and his competence.

S. MACL. G.

The Roles of Pastoral Counselor

JOHN M. BILLINSKY

It is hard to know where to begin in dealing with such a nebulous subject as "the roles of the clergyman in pastoral counseling." And I do mean "nebulous roles of the clergyman," even though I am aware that some of my professional colleagues would question this title. There are those for whom the word "clergyman" implies a traditional concept and, consequently, a singular role. With this I cannot agree, and therefore I hope to share with you my impressions in terms of the plural concept, the "roles" of the clergyman. And whenever this is the case, whenever we are confronted with a plural aspect of behavioral manifestations of one and the same individual, we are forced to acknowledge that such manifestations, or roles if you wish, are related to more than one motivational factor. Consequently, any attempt on our part to speak of totality, where there are only parts, will present us with a nebulous definition.

And yet, having said all this, we must admit that in the minds of people there does exist a singular concept of our role as clergyman. Perhaps in its broadest sense this role could be identified in terms of the supernatural power with which clergymen are supposedly endowed. This, to be sure, is an archetypal concept as old as man himself, and there is hardly anything that we can do about it except to be aware of its existence. Although there may be those who would claim that such a supernatural power could be ascribed only to the Roman Catholic clergy, because of the sacramental nature of their ordination, I do not believe this to be the case. The historical evidence points to the conclusion that mankind has always regarded the priest as endowed with power beyond his human capacity. This concept, therefore, transcends our Judeo-Christian tradition in terms of time or place and is present with us everywhere—from the aborigines of Australia to the sophisticates of Madison Avenue.

Even though on the surface there does exist such a singular role, in reality, when we take a closer look at its meaning, we find that it consists of at least five distinct concepts as far as the people with whom we do pastoral counseling are concerned. And we may remind ourselves at this point that it is the counselee's concept of the pastoral counselor's role that is of primary significance.

What then are the concepts of this nebulous singular role?

To start with, we must consider the concept of the wise old

man—the patriarch, the prophet, the advisor. Whether the counselee is justified or not, he will involuntarily ascribe to us a superior knowledge, not only in the realm of religion but also in the realm of secular everyday life. He simply does this because it has always been done, and by now it has become a part of his unconscious. He does not have to think about this, and even though he might be aware on the conscious level that his knowledge is superior to ours, unconsciously he will accept us as being superior to himself because of the archetype of the wise old man. One has only to acquaint oneself with great personalities of the Bible, the early Church Fathers, and so on to realize that the wisdom of the ages has always been closely identified with a priestly figure. In dealing with our counselee, we must be continually mindful of the fact that any pronouncements, or any statements uttered by us, are looked upon as far more than the outcome of our own personal experiences, and are therefore accepted as representing the cumulative wisdom of the priesthood. The “Apostolic Succession” as such has a great deal to do with this belief, as it does with every concept of our priestly role. Although Protestants as a rule do not believe in the “Apostolic Succession,” may we remind ourselves that our rejection of this idea is only about five hundred years old, whereas the belief in “Apostolic Succession” in its broadest sense is, as far as we can determine, many thousands of years old. We cannot therefore obliterate in five hundred years something which unconsciously we had accepted for thousands of years. Whether it is Elijah casting his mantle upon Elisha, or Jesus giving the keys of the kingdom to his disciple, or *techné* handed down in ancient Greece as a hereditary talent, we have always believed, and still do, that there is a positive relationship between the past and the present in everyone who is “a priest forever after the order of Melchizedek.” It is precisely because of this belief that our counselees will take our advice as of far greater importance than is often its due. Keeping this in mind, let us dispense our advice more carefully, for often our words will be weighed in gold while their density may be that of brass.

The second concept of our priestly role is that of a dispenser of God’s grace. Looking back over the years, I am firmly convinced that many of our counselees look upon us as having at our disposal certain favors from God, or as able to cause God to grant his blessings in a certain way or direction. May we again remind

ourselves that in pastoral counseling we are not dealing with people who are "normally healthy." On the contrary, persons whom we see are troubled, unable to resolve their existing conflicts, are often unaware of the nature of these conflicts. Many persons who would argue on the conscious intellectual level the possibility that the priest is a dispenser of God's grace, will on the unconscious level cling to the hope that the grace of God, if not in totality at least in part, will be bestowed on them by or through the pastoral counselor. Throughout the history of mankind we find sufficient evidence to state that man faced with crisis has always looked in the direction of a priest to help him obtain special favor from God, believing that the priest, being related to a supernatural power, was able not only to bring about, but also to dispense such favor.

The third concept of the priestly role is that of an intermediary between God and man. Man in his separation from God is aware that somehow he has lost the capacity to relate to God. In spite of man's efforts to have science resolve all his problems, clinical evidence suggests that man has become more and more aware of the Power greater than himself, and feels greater and greater need to find a way of communicating with that power. On more than one occasion, I have had my counselees ask me to intercede for them with God and to pray on their behalf.

Now, we all know that often even the most critical problems have a way of resolving themselves, not because of us as pastoral counselors, but even in spite of us. Should it be maintained at this point that the redemptive power of God is operative in every individual and therefore the resolution of the problem, I certainly would not question such a statement. But what I must emphasize in this connection is that I have had some of my counselees profusely thank me for the prayers which I supposedly said on their behalf, and they were able as a result to deal successfully with the problem at hand. I have also seen how, as the result of such a belief, the rapport between myself and the counselee changed because he saw me now as a superhuman being who could mediate between himself and God.

Furthermore, I should like to mention one additional very important phenomenon—*Extra ecclesiam nulla salus*—outside the church there is no salvation. I am not using this pronouncement in the Roman Catholic sense, but rather as an unconscious feeling on the part of many when they find themselves in crisis and seek our pastoral help in the form of mediation. There is a valid psychological reason why people should feel this way. The entire

system of ethics, codes, morals, laws, and conventions in our western culture is highly legalistic and based on Judeo-Christian teachings—teachings which come to us mostly in the form of commandments of which the church is the guardian. In a sense, then, any transgression on our part is usually related to our feeling, often unconscious, of separation from God. And since we generally believe that the church was instituted by God and performs certain rites that supposedly have a magical effect upon God, and since our whole idea of religious development is connected very closely with our idea of the church, we do have a strong need to relate to the church, and through the church to God. So it is precisely at this point that our counselees expect us to become intermediaries between God and them and to give them a feeling of being in the church. This is a part of our psychology, and we know from experience that for a good many people it is much more important to be in the church than to believe in the church.

The fourth concept of our priestly role is that of protector. Again and again in pastoral counseling situations we meet people who expect us to protect them from God, and who believe that we possess the power to do so. The very counselee who on the conscious level can easily proclaim that his relationship to God is completely satisfactory because it is based on his belief that "God is Love"—will behave quite differently when he finds himself in the midst of unresolved conflicts. And here, again, we find a sound psychological reason for such a change.

The fact of the matter is that even though on the conscious level we may be completely convinced that the God of the New Testament is the God of love, and therefore that we need not fear him, on the unconscious level we still believe in that God of the Old Testament who is God of justice, God of wrath, God who can say "vengeance is mine."

There is hardly any need to remind ourselves that guilt feelings do play an important part in our conflicts, and that consequently we cannot escape from the fact that the God who is all-powerful may decide to punish us for our transgressions. Whether or not we are aware of this is not important at this point, but what is important is the fact that we become anxious and feel a need of protection. As we look back on the history of mankind, from the time of the primitive and his medicine man, to contemporary man and certain practices in the church today, we must admit that the priest has always been looked upon as one who has special powers and gifts to protect man from the wrath of God.

The fifth concept of the priestly role is that of healer. The

history of the priesthood through the ages reveals this very clearly. Whether we think of the work of priests, called therapists, in the temple of Asclepius at Epidaurus, or the healing ministry of Jesus in the New Testament, or the practice of spiritual healing in the early church, or even the contemporary revival of spiritual healing in our own day, one fact stands out above all—man has always associated the priest with the special supernatural powers of healing.

Over many years of work with people at the Old South Church in Boston, I have frequently been asked to perform the act of healing. This concept of our role as healer is perhaps the strongest that our people have of us. It is not by accident that tent healing, healing through positive thinking, and countless other healing cults are so widely spread throughout the world. There are times when progress in pastoral counseling is brought to a standstill, because the counselee feels that we as counselors do not exercise our powers of spiritual healing.

I hope that now we can see more clearly, what is our priestly role in pastoral counseling and how the various concepts of this role affect our pastoral counseling relationships.

The second major role in our pastoral counseling is what we may call the professional role. Once again it must be emphasized that this does not exist as a singular entity, but must be seen in the light of the different concepts it includes. By professional role I mean all those characteristics that are associated with the pastoral counselor and that are free from any priestly associations.

The first concept of our professional role is that of knower. Because theology has traditionally been the queen of all sciences and the priest has been regarded as the man of great wisdom who had more books and who read more books than anyone else, people still feel that we possess not only superior knowledge, but also superior wisdom in the matters of life. We are flattered by this, to be sure, and on occasion our egos become inflated and we become intoxicated with the recognition of our acknowledged intellectual superiority. When this happens in pastoral counseling our usefulness to a counselee diminishes proportionately with the degree of ego inflation.

On the other hand, there are times when, having realized what is happening, we refuse to be identified with the concept of knower, and consequently our counselee feels, simply because we do not tell him what he ought to do, that we are not interested in helping him. The counselee is not willing to accept this kind of behavior on our part, since he is convinced that we know all the answers

but are not willing to share them with him.

The second concept of our professional role is that of doer. There are perfectly justifiable reasons why this concept has developed and why people still think of us in terms of one who can do everything. Long before his emergence in the Judeo-Christian tradition, we find that the priest was indeed a great doer. The performance of ceremonial rituals and the practice of magic were a very important part of his activities. As a matter of fact we find a great similarity when we observe the activities of the Judeo-Christian priest, except that now rituals are elevated to a higher level, the practice of magic disappears, and a new way of doing takes place—the use of sacraments. I am not referring here to sacraments the way the church or theology understands them. Not at all. What I am suggesting at this point is that the belief of our people that the sacrament is an outward and visible sign of an inward and spiritual grace, is psychologically closely related to the same psychological constellation that was present (and in many places is still present) when people witnessed the performance of magic. Because often they could see the results, they came to believe that the priest could literally do anything.

We see this phenomenon again and again in pastoral counseling when we are expected to do things for our counselee. I have seen many people who were completely disappointed when they were told that I could not do things for them, since I expected them to do these things for themselves. On several occasions my pastoral counseling was terminated, simply because the counselee was convinced that I could not help him any more, since I would not do what he requested of me.

The third concept of our professional role is that of intermediary. Whereas in the priestly role we are expected to mediate between God and man, in the professional role we are expected to mediate between man and man. The people believe that our professional position affords us a privileged relationship with those in power. We must admit that historically there is justification for this feeling—whether it be conscious or unconscious—because the priesthood has been regarded as possessing more than earthly powers. For this reason a counselee may expect from us an intervention on his behalf, and in doing so he forces us to deal with the symptom rather than with the cause of his conflict. An attempt on our part to explain that we are not in a position to mediate or to intervene will often be met by distrust on the part of the counselee.

The fourth concept of our professional role is that of defender. In the priestly role we were expected to protect the counselee from

the wrath of God. As defenders we are expected to defend the counselee not only from but also against all those forces that supposedly threaten him as he seeks to fashion his life according to a philosophy of life with which he has somehow identified us. It is at this point that our counselee feels that his present difficulty stems from the fact that his way of life is patterned on what we may have preached or said, or even on that for which we stand. The counselee's interpretation is usually highly subjective, colored by his needs, and he is convinced that because we are responsible for his condition, we must do something about his problems. It makes little difference what we may say to him at this point, and under the circumstances it would be foolish for us to try to convince him that he has not heard properly or has but a limited knowledge of what we stand for.

Since the counselee is convinced that he is right, the only thing left for us is to search for causative factors and begin with them. If we accept his feelings by identifying ourselves with them, or if we reject them, our counseling relationship will suffer.

What has been said so far may have enabled us to understand, at least in part, our professional role in counseling. Furthermore, we have seen that both the priestly role and the professional role in their varying concepts are imposed upon us by the counselee. Of course we must be fully aware that each of us is also one who subjectively accepts all that has been said, simply because there is no way of freeing ourselves from man's collective heritage.

I should now like to deal with several concepts of what we may call the personal role. These concepts differ from the previous ones in the sense that they are at the same time both subjective and objective, in the sense that they are created by us as well as our counselee.

Perhaps, the first concept of the personal role is that of individual. We ourselves are aware of our human limitations and that we too stand in need of God's continuous grace. We are aware that our relationship with the counselee has in it social manifestations and that we too are subject to certain changes, even as we labor to bring about some changes in him. If we are honest with ourselves, the awareness of such changes in ourselves becomes a positive factor in a given counseling relationship. On the other hand, if we ignore the possibility of such changes, the counseling relationship may suffer immensely, since our concept of ourselves will be quite different from what it is in reality. When this happens the counselee will become aware of this and will gradually build a wall of separation between us and himself. I am cer-

tain that most of us, at one time or another, have experienced this type of separation in a counseling relationship.

On the other hand, the counselee has also a definite concept of us as an individual. He can place us easily in a certain category and is aware that we as human beings have our shortcomings and are not infallible. Consequently, it may often take a long time before the counselee accepts us as human beings, even though he may have accepted us in a priestly and professional role from the very beginning. We must never forget, therefore, that there are times when we may be accepted in one role but entirely rejected in another. He is indeed a wise counselor who, being aware of such a possibility, does not mistake an acceptance of one role for an acceptance in totality.

The second concept of the personal role is that of family man. We are actually dealing here with the figure of husband and of father.

When we deal with a female counselee who has difficulties with her husband, whether or not she can help herself, she will identify us with the concept of husband. Almost always she will see us in terms of an ideal husband, the kind of husband who in reality does not exist, and therefore everything we say will be interpreted as meaning that we are saying this or that because this is the way we, as husbands, act and react. Sometimes this can actually be destructive, since almost never do we fit such a description in real life. If we are not careful, we are caught in a web of our own making, and sooner or later the counseling relationship will suffer.

On the other hand, let us also be mindful of the fact that many of our counselees have a negative concept of us as husbands. This is due to various articles they have read, various stories they have heard, and multiple observations they themselves have made of our relationship to our wives.

When it comes to the second part of the concept of family man, we are often faced with a real predicament. For various reasons, children of the clergy have often been looked upon as a peculiar brand of young people. It is commonly believed that we clergymen are inadequate fathers and that we seldom if ever show a real fatherly concern for our children. It is not within my purpose here to justify or to reject such opinions. I simply wish to call to our attention the fact that since such a concept does exist we must be aware of it in pastoral counseling.

The third concept of the personal role evades a narrow classification. It perhaps can be best described in terms of our weakness

as human beings. This concept is especially significant with respect to those psychoneurotic or near-neurotic counselees who seek our help. Often motivated by their needs, they are far more interested in manipulating our lives than in doing something constructive with their own. It is precisely at this point that some of us may become victims of such counselees and, before we realize what is happening, the damage is done. It is precisely at this point that we must be continually aware of what can happen as the result of projection and counter-projection.

So far I have been trying to deal with the more important concepts of three basic roles in pastoral counseling—the priestly, the professional and the personal. I am fully aware that there are additional concepts which could fit any of these three roles, but I do not consider them to be very important. To the degree that it is possible, I have tried to be objective and to treat these various concepts not only as I personally see them, but also as others see them. I am aware that the subjective element has been present throughout this presentation, even though I have tried to avoid it. For the second part of this paper, I shall be frankly subjective and try to share with you as far as possible my understanding of the role of the clergyman in pastoral counseling. This means, of course, that I shall be more specific and that the concept of my role as pastoral counselor will be greatly affected by my personal faith and my concept of Christian theology.

To describe my role in pastoral counseling is not an easy task. This is what I try to do. I try to establish a relationship with the people whom I see and I try to get my counselees to accept me (for the time being) as a part of themselves. To a limited degree, it is like the old doctrine of the atonement, which held that God baited the hook with Jesus Christ and the Devil swallowed him to his own destruction, unaware of the divinity which was hidden there in the God-man. So it is that God's grace, operative through me as the follower of Christ, is effective in the redemption of a present day emotional leper, an alcoholic who still nurses at the bottle, or a neurotic who finds himself in the grip of the conflict of good and evil forces within him.

The fact that these theories of atonement come out of the middle ages is not important at this point. The anxiety, the separation, the inner guilt, the fear and hostility which have the souls of modern men and women on the rack, literally pulling them limb from limb, date from much earlier days in the history of mankind than those of the Judeo-Christian tradition. The fact that this theory may seem too primitive to the intellectually sophisticated

in our day is not proof at all that it is out of step with aspects of human life which are themselves indeed very primitive. The paradoxical nature of the psychic life of man is constantly making a laughingstock of the dignities of human beings and their intellectual achievements.

How do I get these confused and affection-starved counselees to accept me as an integral part of their own very being?

First of all, I believe that the most constructive and health-giving power which I as a pastoral counselor can use with these counselees, and especially with a woman, is that of complete childlikeness characteristic of the best type of father and mother. It is so different from the condition in which the counselee finds herself that she has no defense against the reconciliation of opposites.

A good father or mother becomes a constructive receptive agent to the child in all manifestations of the child's affections. Such a parent never uses the child for the object who is to receive the discharge of his or her affective need. A good parent serves always as the passive agent, approaching non-attachment, to whom the child is able to discharge emotions with no fear of counter-attack. This redemptive, forgiving, peace-giving graciousness in the good parent supplies the child not only with a target toward which to shoot, but also, and most importantly, gives the child a fundamental feeling of security, a security derived from the discharge of all the forces and cravings so thinly disguised in the fairy stories so close to the child's heart. This holds true even when the child manifests directly erotic expressive symptoms. When a small daughter insists on straddling her father's knee and rubbing herself back and forth for the pleasure of the experience, it is possible for the father to call her attention to some new interest or to shift his position and allow a different game to begin. But it would be a very poor show of grace if a conscious issue were made of the matter, and indeed a tragedy for the child if the father took part with his child in allowing his own erotic responses to be encouraged. Childlikeness in a parent with respect to the erotic or sexual in his children means freedom from involvement in erotic manifestations in them, freedom from guilt, embarrassment, or condemnation in their handling.

This childlikeness in the parent and in the pastoral counselor is the power which will detect the watchful psychoneurotic type of person more quickly than anything I know. Since these men and women are suffering from childish or infantile states of emotion, to the sound pastoral counselor, in spite of their adult bodies, they are still children. We should feel no more embarrassment in handling

the loose affections of a man or woman parishioner than we would of one of the children in our own family.

A neurotic female counselee is so afraid of this erotic power in her that she instinctively knows that if the blind tries to lead the blind in this particular instance, both will fall into the ditch together. This does not mean that this woman will not do all she can to embarrass and frighten the pastoral counselor in this respect. A part of her unavoidably believes that there is only one demon to be cast out. She is oblivious to the seven other devils which would be sure to take its place.

Childlikeness in the counselor, with his lack of sly glances, with his freedom from guilt, his lack of too great eagerness to hear her story or help her, and with his quietness, poise, and sense of peace—this is so different from, so opposed to, the speeded-up thinking, the hyper-self-consciousness and the restless feeling states of the counselee, that she will be quieted in the presence of it.

If this initial skirmish is won by the counselor and he is accepted by the counselee, the relationship moves to what might be called the identification-stage of the cure of souls. This identification-stage is best illustrated for me by a story I heard from A. Philip Guiles. One day when fishing an inlet, an Alaskan fisherman was so unfortunate as to run his boat on a huge submerged rock. The great tide they have on the Pacific coast was going out. Every cent he had in the world was tied up in his boat and fishing equipment, and it looked as though everything was going to the bottom. Another fisherman, some distance out in the open water, saw his signal of distress and reached him in time to run his own boat aground alongside. They tied the two boats together and waited nine or ten hours for the tide to lift them free.

Occasionally (in the life of man) a small affirmative can be given to our Lord's embarrassing question, "Could ye not watch with me one hour?"

In this identification or tie-up stage of the procedure, the counselee takes over in a peculiar way the ego-reality of the counselor. Literally the counselee during the hour and through the interval until the next appointment, lives, asks, thinks, and feels as though she in her own right were offering to the forces in the world without, and to those in her chaotic world within, that adequate self which she experienced in her identity with the counselor, which, by the way, we know to be so dependent for its existence and its continuance upon the grace of God.

Simultaneously with the appropriation by a counselee of the

free selfhood of the counselor, that part of him which has become real and at one with St. Paul's "indwelling Christ," another process begins. This is the gradual or sudden investing in the pastoral counselor of affections which the counselee has formerly felt for members of her family or friends, people who have ceased to exist for her in the real world as acceptable recipients of these affections.

Here we are dealing, of course, with what technically we call "transfer." It is just as impossible to avoid the handling of this type of power, if the counselor is going to become closely associated with another human being in repeated conferences, as it is to jump into the water and try to keep from getting wet. The vital truth for us pastors to comprehend is that, whereas builders in other fields exploit these child affections and child loyalties of people for political or selfish ends, we as fishers of men and women, or pastoral counselors, use these powers invested in us to the glory of God and for the healing of man in the church of Christ.

So, besides being allowed to represent the healthy ego, the pastoral counselor becomes the repository of both the good and evil affections of the parishioner. It is as though the counselee came to this pastor-parishioner relationship, left her fears, guilt, hates, and child-loves with him, and carried away his health, sound initiative, and spiritual calm or adequacy. In other words, instead of the parishioner continuing to go about with the conflict between good and evil with her, with its balance tipped on the side of evil forces, the pastor-parishioner relationship confined to these conference hours becomes itself the conflict which had been going on within her. The generally accepted Christian truth, "the Kingdom of God is within you," is the goal of the pastoral counselor's efforts with these people.

What happens with this appropriation of the reality of Christ in the pastor and the use of him in the roles of father, mother, sister, brother, grandparent, uncle, aunt, or formerly loved or hated relative or friend is this: The parishioner, like the sheep with the shepherd, dares to graze in wider acres. And soon this specialized use of the shepherd in his healing capacity is not needed. In fact, it becomes burdensome.

Furthermore, this love which is released toward the pastoral counselor has in it none of the adult emotion which is the content of the type of love expressed in sound matrimony, great friendship, or fellowship free from compensation in altruistic service. A pastoral counselor would be indeed an egotist who would regard the attention, feelings, or gestures which are directed to him as being intended for him personally, since in reality he serves only as a

substitute. But the pastoral counselor in this relationship is more than a substitute for a former love-object of the parishioner; he is more than the representation of the real as distinguished from the unreal in thought, feeling, and behavior. He is, as I have said earlier, the ordained minister of God's blessings to the lonely and bereaved, and he is the mediator of God's challenge to the human soul, a challenge which came to us in the person and work of our Lord Jesus Christ.

To be sure, this does not mean that having accepted the role of the mediator of God's blessings, I am now assured of success in any and all counseling relationships. The opposite of this is often true, for there are times in counseling when I feel completely lost and very uneasy with regard to what is happening. Call it a sixth sense, if you will, when in the depths of my being I feel dishonest with myself about the road I have chosen to travel with my counselee. When this happens, I know that I must re-examine what has taken place in light of these two basic rules.

First, I try to search diligently for facts in the case at hand. I try to find them, not as I hope they are, but as objective realities. At times I do not like what I find, but I know that I have no right to tamper with it. If I am to change my interpretation of these facts, this can only be done after I have observed the second rule, a rule that relates to me personally as a pastoral counselor.

How well do I know myself in this particular counseling relationship? Do I know my own feelings, prejudices, passions, and needs as they affect my ability to use my knowledge and experience for the sake of the counselee? This second rule, as I call it, is the most difficult I have to apply, often demanding of me every ounce of strength I possess.

But these two rules by themselves are not the final solution to the problem. By themselves they would not achieve the end I desire. They need an additional force to sustain them and to make them productive. If I am to be continually aware of their importance, I must subject myself to the most rigorous discipline. And this is not an easy task.

When this discipline fails me, I know that my usefulness to the counselee has ended. Then I must acknowledge my inability to be of help in this particular instance, and I refer him or her to another counselor.

It is indeed a cruel paradox that my counselees have made the greatest contribution to me precisely at the point where I failed to help them! It is not in success but in failure that I am driven to ask questions, questions that often are very painful, but that when

faced honestly add to my knowledge of myself, and do so in spite of the fact that for many of them I have never been able to find an answer.

The longer I have been engaged in pastoral counseling, the more I have become convinced that all the techniques, methods, and knowledge gained from reading books are but secondary in my efforts to work with people. They are like an oar in a motor boat. On occasion it may be of help, but none of us would be foolish enough to undertake a long excursion in a cabin cruiser relying on an oar to get us to our destination. We need the power of a motor - a motor which is an integral part of the boat itself. And so it is in counseling. We need a self-knowledge which is an integral part of our being, leaving methods and techniques for occasional use when we may need to make our way out of shallow water.

Strange as it may seem, more boating accidents have occurred to those at the helm who felt that they knew the waters than to those who, not sure of themselves and aware of possible danger, exercised a greater degree of caution. This is also a situation we meet in counseling. There are counselors who have had tragic results. Being sure of themselves they believed that disaster could never happen to them. They ignored the great truth that the danger is always greatest and most imminent when we least suspect it. They ignored the fact that we continually need to strive for a greater knowledge of ourselves, since only then do we become really aware of our weaknesses and limitations. The more we are conscious of the Kingdom of God within us, the more we become aware of how insignificant we are in our relations to the great unknown forces which mold our lives, and how feeble are our efforts to try to conquer them. Thus Saint Paul proclaimed a truth for all time when he said: "So I find it to be a law that when I want to do right, evil lies close at hand."

Yes. I too find it to be a law, that when I counsel with people, and believe that all is well and that success is just around the corner, the danger of tragic failure lies close at hand.

And so the more I am aware of the success I am about to achieve, the greater must be my realization that the chances of my failure have become proportionately greater. The greater the height I have climbed, the more painful my fall may be.

To know the facts as they exist objectively, to strive to know one's own self in light of one's own strength and weakness, to develop discipline which would help us to be true to these two rules - this is the only way I know to become a true mediator of God's blessings.

Let me now return to a point I have already raised. The degree of discomfort and suffering of the counselee will determine the degree of stubbornness with which he will cling to objectionable features or causes for distrust that he discovers in the pastoral counselor. At times, however, the opposite of this may be true. That is, the very pitch of a person's suffering, his very determination to give up and regress further in his child world of phantasy and feeling, may increase his capacity for finding flaws in the counselor and discovering reasons for not making an honest effort to return to spiritual and emotional health. However this may be, it is clear that the more "universals" the pastoral counselor can acquire in his own person, the more he can in Saint Paul's sense be "all things to all men," that is, the surer he can be that he will not give the hyper-self-conscious counselee something objectionable to grasp.

A beautiful example of this is found in the writings of Saint Augustine. In the course of his views on catechizing the uninstructed, Augustine said:

The catechumen may be educated or slow-witted, a citizen or a stranger, a rich man or a poor man, one who has held no public office or one who has, a man wielding some authority, a person of this or that family, of this or that popular error, and the diverse ways in which they affect me determine the manner in which my lecture begins, continues, and ends.

Let me take the freedom of paraphrasing this statement and of showing how well Saint Augustine understood the necessity of possessing these "universals," the ability of being "all things to all men."

The counselee may be someone who is quick to perceive or who is slow to understand; he may be my parishioner or a complete stranger; he may be a man of means or one who faces financial struggle; he may be recognized as a leader or hardly known to his fellowmen; he may be a member of a prominent family or he may reside on the wrong side of the tracks; he may be an alcoholic, a drug addict, a philanderer, a gambler, or many other things. In every instance, the impressions I get of him may determine the way in which our counseling relationship will start, continue, and end.

I do not mean to suggest at this point that, before any relationship can begin, we must have sufficient information about the counselee to determine whether or not we are willing to become involved in a counseling relationship. There are times when many

weeks will have to pass before we can have any knowledge of the counselee at all. This certainly should never stop us from moving ahead, for there are other forces at work. Every pastoral counselor can find, sooner or later, that an understanding spirit and reserve cause the counselee to read into the counselor those powers and gifts which alone are resident in Jesus Christ the Son of God. These counsees at such times need to believe a pastoral counselor in terms of absolutes. The one sure ground of hope, and later of faith or confidence, a matter essential to these counsees, is that during the first few sessions they think of the counselor as a sincere and honest man. Given this, the counselee will read into the counselor all the attributes which are essential if there is to be a bridge thrown over to connect the island on which the counselee has been living with the mainland where the counselor is located. The inner world of these troubled people can be kept from further disintegration if this hope and confidence can be established.

If the difficult counselee has been made to feel at ease in those first few initial sessions, if the pastoral counselor has succeeded in getting himself accepted by the counselee so that genuine hopefulness is again aroused, only then can we begin to dig down to the solid rock of faith in our relationship. Digging down to this solid foundation of the rock of faith involves as many varied operations as are included within the emotional changes, intellectual gymnastics, and situational predicaments of which the counselee is capable. But throughout all this the counselor remains the same sincere, earnest, likeable, inoffensive, non-aggressive, safe, and wholesome personality that he proved to be to the counselee during the first two or three sessions.

On the other hand, along with this harmlessness, these counsees expect the pastoral counselor to be as quick as a flash and as wise as a serpent. If the counselee by any subterfuge can trap the counselor into allowing an error to pass for truth, at that point begins the tearing down of his sound ego-existence which is the purpose of the counselee and the counselor to allow to develop.

In such a procedure the counselor becomes a reader of symbols rather than a builder of logical thought systems or a solver of problems in the life of the counselee. He sees the counselee in the terms of his or her total personality. He not only knows a great deal about the counselee, but he continually watches to see how the inner conflict of the emotional life is being expressed through his or her outward personality manifestations. In this way, while spoken language may be saying one thing, a far greater part of the counselee's personality may be proclaiming another. This way the

counselor hears both sides of the counselee's controversy.

If the objection be raised that the pastoral counselor is supposed to be a simple-minded man who should make no pretense at an understanding of his roles and of the psychology of symbolism as it expresses unconscious forces, I can only say that the pastoral counselor who is to do the work of the cure of souls must acquire these added avenues of understanding. If the followers of Jesus are to be in truth fishers of men, they must learn all they can about the habits and nature of man.

The Personal Significance of Time, Space, and Causality

DOUGLAS STRATON

One of two fundamental experiences, philosophically speaking, concerns ourselves as personal beings—the provisionally freely existing and independent, self-conscious powers that we feel ourselves to be. Our other fundamental experience is of an outside world of space, time, and cosmic process or causality, of which we feel ourselves a product.

We frequently speak of the factors from which personality is derived as heredity and environment. The problems of heredity and environment in their larger and deeper way concern the sense of the mystery of our existence in space and time and as products of causality. Immanent in the experience of self-existence is the idea that one thing at least exists, myself, and that existence to that extent is possible. But personality further bears within itself an immanent idea of its fundamental cosmic conditions in time, space, and power. It not only feels its own freedom, and ability to create, to be the cause of new events, or new organizations in space and time, but also realizes its own derivation from cosmic antecedents. While we are aware of our own independence and personal power, and that as persons, through deliberate choice and self-culture, we are to a considerable extent our own efficient causes, we realize that we are not the first, or even the material cause of our own being, but that, in the latter case, nature is: that is to say, our parents, and the species behind them, and prior to that the ultimate structure or potentialities of a spacial, world matrix out of which species and parents have unfolded. This is the fact of empirical observation. But there are further a priori realizations as well, arising in our own simple wonder at the origin and mystery of our beings. These a priori insights take us more directly to the nature of the real by the only possible method of studying the real from the standpoint of its own interior or spiritual life.¹

¹ I define the a priori as experience of truth on the basis of self-reflection, and do not imply that it is in opposition to "empirical" modes of knowledge. It may simply be a further mode of knowledge or experience, after "empirical experience," which as undoubtedly our first teacher, germinates and awakens the mind to self-awareness and its own activity. Indeed, a fully inclusive or coherent empiricism would imply the possibility of some a priori knowledge, for an important aspect of empiricism is the spirit of willingness to accept that method of investigation which best suits a given subject-matter.

We seem to hold our personal freedom and independency as a delegated power. The newly born infant does not wonder about the philosophical problem of its own existence. But even the child soon asks its parents the question: "Where did I come from?" We are like travelers, who somehow were brought on board a train while we were asleep, but who, when awakened eventually into a growing philosophical life, begin to wonder why we are on board, and how, and from whence the journey of life started, and whither it may be going. From the fact of personal existence several deductions concerning time, space, and causality follow, as certain as the train does its tracks. These deductions assure us not only of the objective reality of these forms or categories of existence, but ultimately suggest the personal nature of these realities.

TIME

Reflection upon our own existence implies a realization of our *continued existence*, or "time." Our finite experience of selfhood and thought takes time, as any school boy studying his algebra knows. Our early realization of continued existence, of the fundamental experience of time, indicates a reality external to ourselves, the reality of time.

We perceive at once that time is a reality, that it is objective, that it transcends us, and that it would be one of the primary conditions of any existence. We know this in the simple realization that there was a time when we were not. When we arrive at the stage of philosophical reflection we have an a priori realization of a time preceding our own individual thought-selves. We can trace the track of our own time experience all the way back until it recedes into the mists before memory and birth—but that the track of time does go back beyond the forgetfulness of infancy and our conception into a real past we do not and cannot doubt. This is the first discovery of philosophical reflection about the nature of existence beyond us. Furthermore, thought's own experience of time in assuring us of an external universe to ourselves, discloses to us that we are beings of relationship, the first of which is our relationship to something we call time, which we feel as a duration that has preceded us. We are interdependent with our cosmic environment in one basic way through the existence of time. (Eventually, from the experiences of relationship and interde-

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pendence we begin to derive a sense of value).²

To personality, then, metaphysically speaking, time is the first general feature of environment. We all exist in the same time and seem to be bridled by it. We soon come to realize that time is the original condition that existence lays upon our independence as persons. We cannot be independent of time. In our experience of time we first acknowledge something very real about our derivative and dependent nature, calling forth two prime virtues, humility and patience. There is something absolute and transcendent to us about time. We cannot turn it back. It is the leash of the Creator upon our rampant souls; but we know that a leash is to guide, to discipline, to train. Psychologically it seems to be a leash which leads rather than restrains. Accordingly, it gives rise to our hope. It is a dependable, forward-pulling reality from which we derive the possibility of our continued existence and growth. For we are really free to grow and to create only in time, or if time is real.

Time, like the reflective thought which discovers it, is a positive forward-looking condition of the personal. It is the principle of progress in life. It is the spur of a creative universe. The idea of a dead, stagnant "eternity," in which nothing happens, we must take as false. The one thing certainly eternal is the constancy or the real duration of time itself and the realization that its progression can never be stopped or turned back or speeded up, as far as the human point of view is concerned. It is our first assurance that we live in a cosmos of absolute certainty of opportunity, for there is time, and time will never cease. Time is a kind of psychic gravitation or inertia of the universe, which pulls us firmly onward. The call of onwardness, however, of time implies and respects our freedom.

Time seems to be a reality because personality is a function of it and unthinkable apart from it. If there were no time, there could be no life and growth and fulfillment of the impulse of life toward personality. It is the wise thing in life to become unconscious of time as a tyrant, or some opposing or relentless fate, but rather to come to see it as the ground and strength and ally of life and personality. Let us grow into time and become one with its permanence and certainty and "eternity." Immortality may indeed begin as life learns to accept time and does not longer fret against it.

² The present article does not consider specifically the further problem of personality as criterion of value; our present task is to discuss personality as ontological criterion.

Time is that aspect of the universe of which persons are most acutely aware. A dog, a chick, a plant seem respectively less aware of time than a man. For a rock it would cease to exist at all. Only inert, immobile things would exist in a specious eternity. But there is nothing anywhere actually so static. For living things, and especially for beings with personality such as ourselves, time appears to be the basic condition of existence. (If matter is a dynamic and motion-filled reality, as modern physics has discovered, it too is full of time and refers to time as its primordial condition.) It is not that time grows less as we move down the items of the above series—until an absolute time-zero would be reached in the case of the stone; for the stone endures and is thus subject to and expresses time. Rather, we have said that the above things are psychically in and of themselves respectively less aware of the importance of time as we proceed toward the level of the stone.

Activity reveals time, and time guarantees activity, or process. (Activity does not create time—time is the logically antecedent reality that makes activity possible. This seems to exclude subjectivistic and radically relativistic doctrines of time.) The most self-consciously active thing—such as a person—would express, discover, or reveal time most fully and acutely. One of the unique things about personality is that it possibly exists more in time than it does in space, though space, as we shall presently see, is critically important to it. In any case, in certain ways our flights of thought may transcend space; but they do not escape time. They rather mature in, and indicate time itself. Time is the essence of personality, as it is of all other things, but of all things personality is the chief discloser of time, and of all things is most dependent on a time sense.

Conversely, self-consciousness seems the essence of time. Time seems best to express or reveal itself in self-conscious personality. Personality is time's self observance from the inside. From our inside perspective, time seems the Patience of the universe, as well as the forward-looking aspect of freedom itself, and creativity, providing the possibility of process and progress. The ultimate nature of cosmic reality respecting time seems reflected in personality's consciousness of its time-self.

We have observed that time is unmistakably objective and cosmic, but it is not an impersonal primal force that pushes process, a relentless tide of being. From the standpoint of practical opportunity we say that it sometimes "runs out"; and in this sense it seems deterministic, mechanical, and impersonal. But from the

positive insight, what we never escape in time is its aspect of opportunity, that forever calls us to look to the future. If the past is judgment and decision closed, recorded in a certain provisional fixity of formation of character and works, the future is the universe's vision of the possibility of new form and value; and we stand at the present where intelligent freedom may make a choice. Time's basic concern is for truth and values, for time is integral to, and best revealed in, thought, and thought's concern is for truth and values. Thus viewed, intellectual, mental, or personal features seem the very nature of time itself.

In review, finite personality awakes to the presence and reality of time, which seems its larger cosmic and founding condition, and in its deepest insight senses time to be the spiritual momentum of the universe, pulsing with personal implication, an expression of a larger Will in creation, and our feel of the urgent motion of that Will with us in the onward direction, toward the understanding and realization of values. Those philosophers seem not far wrong who have said that time reflects the Mind of the universe.

SPACE

Time is an inclusive dimension of existence, joining us with the past and the future. Space is the exclusive dimension, as it were bisecting the line of time and creating position at the point of intersection. Time seems to brace us all together toward the future as a kind of psychological gravity, while space seems to be the principle that precipitates our consciousness of independence. We are really speaking of the spacial problem when we discuss the problem of the physical in its relation to personality. Actual physical gravitation is one of the clearest demonstrations of the reality and principle of space, for a macroscopic body is never so specifically defined as when in terms of its gravitational relationships relative to some other given body. But space also, as time, has a spiritual meaning, brought out in clearest way when we consider living personality.

If time essentially makes us live, space makes us live independently and separately. Space is the aspect of our environment and of ourselves of which we secondly become psychologically aware. The infant at first seems to be only a self-centered, temporal being; he acts as if the objects of the nursery were all for himself. It is only gradually that he becomes aware of brothers and sisters to whom also the toys belong. The spacial character of the world seems to be awakened in his consciousness only subse-

quently to the sense of his own persistent time-self and its forward drive.

If Kant correctly said that you cannot conceive of a world at large without space and time, all the more you cannot, without them, think of the possibility of personality, the thing most resonant with time and most discrete in space. Like time, space points to the personal as its sum and highest expression. The interdependence, or "relativity," of space and time is best demonstrated by personality itself. If it is impossible to imagine a moving particle as existing without referring to the time when, and the space, or position where, it is situated, it is the more impossible to attempt to think of a person's existing, without meaning also the time, date, or epoch that he exists along with the locality or spot where he stands and is. Standing at the "intersection" of time and space, personality looks out upon both dimensions of our universe at once.

Personality seems to be the way in which time is united or reconciled to space, and vice versa. What appear originally as two absolutely disparate and incommensurable things—space vs. time—radically unlike modes of being, are found in their most meaningful union in personality. Proceeding from an otherwise dualistic universe of space and time, we sense that these cardinal categories of existence are conjointly present in the personal itself. In the personal we can truly speak of a unified space-time world. Time is necessary for the activity of mind; space is necessary for the activity of mind in body. Personality's freedom and independence are assured because of the life that time germinates within it, and because of the separateness into which space bears it. The Creator has gloriously commissioned us to our freedom in the single system of time-space; for we think in time and breathe and move in space.

Space is no mere abstract, mathematical convention, empty of all being and content. It is no impersonal, undifferentiated Absolute that cancels out or swallows up personal being. Even on the physical plane space has a type of power, is a genuine reality latticed by measurable "structure" and form, manifest in its capacity as the universal medium of radiation. Space is filled with "radio waves," as the new radio astronomy has discovered; with light waves, which the organic eye amplifies into the emergent realities of vision and color. It is the medium of the transmission of heat energy from the solar source to the earth, and to speak of its "curvatures" is one way advanced physics attempts to explain gravitation. We can sentiently experience or feel the universal

grip of space upon us as reality in the many experiences of weight and inertia common to us. But what is more, we have intimated that space is full of spiritual quality and personality.

To sum up about space and time in their connection with personality, if time is never so apparent as in the activity of a personal being, so space is never so manifest as when two such beings stand opposite to each other. For such "opposition" represents the completest kind of "separation" imaginable. What could be more distant or separate than two differering persons? They are not only physically separate, but they are also psychologically separate, sometimes "poles apart" in thought and life. Ultimately space has a psychological meaning. Space and time show up best in personal being. The idea of the space between electrons and nucleus of an atom, as well as that beyond the stars, tends to be a meaningless abstraction to our finite minds. At both extremes of magnitude, in the abyss of the infinitesimal, and at the altitude of the infinitely large, the idea of space disappears into incomprehensibility. On the other hand, its idea appears in clearest focus when we think of a living personality in its individualized mind and localized body.

What we have heretofore tended to regard as the most material and mechanical and lifeless aspects of the cosmos, space and time, turn out to be the features most implying personal being. If personal beings are indefinable without space and time, the problem seems reciprocal. Can we define space and time ultimately apart from personal being? Try to conceive of space and time as independently existing, impersonal realities. Take a ruler, and a clock, and divide each into units howsoever small you will, you will never by that method arrive at "space" or "time." This is why to mere empirical observation they remain as ultimate mysteries. But consider a personal being in his inmost conscious discreteness, in his flow of conscious thought, a priori, and you know and experience space and time directly and intimately in their essential personal reality. Space and time are not empty forms, they are reality, the very reality that is the person. In our experience of space-time, personality is vibrant with the universe, and the universe alight with personality.

Furthermore, from the standpoint of the concrete productions of time in space, the universe seems to be conditioned toward the revelation of the personal as a characteristic cosmic phenomenon. It is significant that the Creative Power has set the conditions of the finite-personal so specifically in the great environmental facts of time and space. A universe without time or space would be

absolutely alien to the personal, and make the personal impossible, at least so far as we can judge from finite experience. Space and time are not the personality erasing abstractions of an all-absorbing Absolute. Neither are they the stark rafters of a radically anti-spiritual, impersonal cosmos from the material side, which mechanism and lower naturalisms suggest. We may challenge impersonalistic naturalism in its own classic lair of space and time, as, with space and time, we may challenge extreme, impersonalistic and dematerialized forms of idealism. On a third side we may question extreme subjectivism or "psychologism" regarding these forms of experience. Space and time are no mere names that we impose on an ultimately nameless process. If they are that, that is to say, radical subjectivities, they are incomprehensible and confusing endowments, making unsure our status, and dissolving the reality of our world. But viewed from the standpoint of commonplace experience they are cosmic realities, and our discussion has tried to suggest that they are not only this, but are realities with the largest reference to personality, which seem to implicate Reality as a whole with personality. Contrary to some recent developments in Christian thought,³ if time and space represent fundamental aspects of the "ground of being," they suggest that such "ground" is personal, rather than sub-, trans-, or impersonal.

Space and time are the cosmic media or vehicles of the incarnation of the personal in finite form. As such they are not forms alone of our finite minds, but are best understood as the primal personalizing forms of the Creative Mind. Time is our finite awareness of the Purpose of God to create, and space our awareness of the field where purpose is to expend itself in love. Time is that deepest tide of his Will heaving in the recesses of our being, restless and insistent, until purpose yields provision in space.

CAUSALITY

Causality, like time and space, is in essence a fundamental *a priori* experience referring to an external world of ultimate Personal meaning.

One of the first thoughts that we have about our own thought-being is that of its cause. Whence is it? This is a further way to think about the problem of our existence within the time experience immanent in it. Our subjective realization is (as is also our empirical observation) that we are not initially our own cause, but are dependent upon some other power or condition for our initial

³ Compare Tillich.

awaking into existence. In the midst of our time experience, realizing that there was a time when we were not, we do not know how or why we suddenly, as it were, awoke to time and to existence. But here we are, on our journey of life, wondering what power propelled us hither. Try as we might we cannot escape this simple a priori question of causation, transcendent to ourselves in time and power. It is a realization arising in the sense of our own limitation or finiteness in time, space, and power.

To have a sense that we are caused is to affirm that there is something other than ourselves; indeed, it is to know that there is that other, trans-human Being or Power, upon which by some creative relationship we are dependent. Our realization of cause and that some other power has started us in life strengthens the soul's fundamental experience, at the heart of our time sense, that we live in a universe of relations, and bear a relation to something else prior to us in time and beyond, or antecedent to us in scope and power. Time and cause are original types of thought about our beings, immanent in finite self-consciousness. We observe immediately, by self-reflection, that our personal existence without objective time or duration would be impossible, and that finite existence, such as we note ourselves to be, without cause is a logical contradiction. Our own awareness of the great cause which is beyond us, but from which we are, is a kind of inner sense of our own heredity from a cosmic standpoint, an a priori perspective along which we trace in a measure the derivation of the personal. These experiences ultimately indicate and affirm an objective universe of personal relations which we inhabit.

When we speak of the "causality" which made us, we wish fundamentally to know of what quality or nature this ultimate power is. Two fundamental questions regarding the nature of our cosmic causality are these: First, is our cosmic causality *one* or *many*, and second, is it *personal* or *impersonal*? Such is one way to state the ultimate question of philosophy. Joining these two questions, we have the four historic possibilities: (1) Is our cosmic causality one and personal? If so, classic monotheism, or a form of classic monotheism, is indicated as the solution to the cosmological problem. (2) Is our cosmic causality one, but impersonal? If so, some form of classic Pantheism, Absolutism, or Monism is suggested. (3) Is our cosmic causality many and personal? If so, Polytheism is the result. (4) Is our cosmic causality many impersonal forces? If so, the forms of impersonal naturalism and materialism are suggested. These four theories (along with a fifth, classic mind vs. matter dualism) have been the major types of

solution to the metaphysical problem. The following discussion suggests that our cosmic causality is one and personal.⁴

The derivation of the concept of Eternal Unity or Order,⁵ or that the world could not possibly come by chance contact of radically plural ingredients, is suggested by the following analysis. First, what do we mean when we say that the world might possibly come "by chance"? Do we mean "by chance" the random motions and the random contact of some kind of elemental units or particles? We have to begin an argument with some concept; let us begin with this one: the root idea in the concept of reality as mechanical or mindless. But to assume that the primordial particles or units or energy-quanta could, *in finite or infinite time*, arrange themselves by chance contact into this present order of nature presupposes that the particles have the capacity or potentiality for order already. And this order is implied at two necessary places: (1) Each particle must be determinate, that is, possess a character, or be a law or an order within and of itself. If such hypothetical particle inside itself were in a state of perpetual flux and change, no combination of such particles would at any instant hold; in other words, this present order of the world could never arise. There must be some constant, a determinate, stable character of the particles themselves. Accordingly, order or law lies in any world system at the start, if it is to be a system, as ours

⁴ Traditional forms of the cosmological argument for God have proceeded along two main lines. One classic insight has noted the necessity of stopping the "infinite regress" of terms into which a reductive, mechanical type of explanation of our world unravels, by perceiving Original Intelligent Purpose and motivating Power (Plato's principle of "Soul" in Book X, *Laws*) at the beginning of the series; an understanding which lifts the whole nature of the series above purely mechanical categories. Plato's essential point was brilliantly contemporized in terms of the modern evolutionary idea of unfolding by the late William Newton Clarke, who wrote: "... The need of originating power cannot be evaded by claiming that one existing thing has been unfolded out of another . . . This power of unfolding was somehow originated and imparted and this was absolute origination . . . Absolute origination implies some sufficient inventive and creative energy. . . ." (*Outline of Christian Theology*, p. 110).

A related form of cosmological argument has been the attempt to discover Infinite or Eternal Being, implying adequate Purpose, Intelligence, and Power as the originating ground of the universe. Thomas Aquinas and John Locke argued explicitly in this fashion, basing their reasoning on the a priori principle (not so acknowledged by Aquinas) "That nothing comes from nothing," *ex nihilo nil fit*. In the midst of his general ontological argument for God, Descartes reasons about ultimate causality in a similar vein. We add to these classic insights the further possibility that the Causality which made us is "unity power" or "order"; and that it is "Absolute Love." From our experience of its nature as unity or order, and as love, we realize more clearly its nature as Personal.

⁵ In somewhat different a priori terms than those suggested above, Royce (*The World and the Individual*) and Bowne (*Metaphysics*) also argued for the ultimate unity and personality of being.

is. Rational, meaningful constancy must stand at the very beginning. (2) Further, there must not only be rational constancy or order *within* the particles, but also rational, meaningful connection or order *between* the particles. If they are to cohere into an order at some future time, they must be related in some fundamental rational way. Again relationship or rational unity is assumed from the beginning; the basic factor of order is given. We cannot start our world with an indeterminate mass of particles (or energies) in chaos. The notion of "random force" or "random motion" (if by these expressions we mean internal instability and external unrelatedness) is excluded. Such an hypothesis is ruled out on rational grounds. The alternative is that order, rational unity, related force and motion, not chaos are the original factors. Moreover, this cannot be the barest, ragged, minimal patchwork of order (the plane where McTaggart left the concept of deity), but order sufficient to account for the actual, elaborate, "vertical" integration (or Actuality: Aristotle) which we find as the overwhelming fact of our world's phylogenetic and ontogenetic evolution, culminating on the finite plane in man.

Add to these general observations the fact that Cosmic Causality has produced the finite personal, with its continuing, unitary life of thought and will, and the case for the ultimacy of the principle of unity seems strengthened. Even from external empirical observation the characteristic expression of being appears to be its impulse toward individuality, to which atoms, galaxies, stars, stones, blades of grass, cells, etc., give evidence. Various modes and levels of unity seem to be the focal points of reality. From the inside, the personal itself seems the highest level of this impulse. One of the prime aspects of the personal is its sense of unity. Without the inner, self-reflective continuity of self-conscious life neither logical thought, nor growth in experience, would be possible. No purely associationist, behavioristic, or Buddhistic (*skandhas*) concept of the mind as merely a collection of bodily or psychic states ever does justice to, or removes the persistent awareness of unity, intrinsic to our conscious freedom and reason.⁶ What could be more unitary than a self-conscious mind, conscious of its unity as it thinks and proposes, or at least of the ideal of unity which it seeks in the self-organization or integration of its self-conscious life, under the command of some governing purpose which it has freely chosen as its end? The Cosmic Creative Power has established unity, or the ultimate conditions for

⁶ The major American personalists, Bowne, Brightman, et al., have argued this point most conclusively.

unity, to appear in its highest state of intensity in the internal self-reflective bond of conscious spiritual life, or personality.

The principle of unity has its most vivid expression in self-conscious life. On an empirical basis we know of no "pure unity" in the cosmos; along that road of experience nothing is ever reached which is constantly, continually, and only "itself." Stones are composed of molecules, molecules of atoms, atoms of further, finer particles or energy quanta. Furthermore, to study personality on its side in a radically empirical way dissolves it into socially conditioned "behavior patterns," impressed in an almost infinitely complex material brain. Empirically we never seem to plumb the bottom of the seemingly granular and plural aspects of nature. No one law or principle of science has been found which explains all natural phenomena. On the other hand, psychic and conscious "unity" we do know, and it approximates purity and absoluteness of command by its freedom, or its self-conscious, self-transcending reflection upon itself and its world. If we have and experience unity anywhere, it is within the self; unity is subjective and psychic. We reasoned above that we cannot start our world except on the principle of unity, and we further noted that creative process lies under the command of the idea of unity. We now perceive in our own sense of the unity of personal consciousness a powerful analogy at least of what the original and constitutive unity of Cosmic Causality may be.

Finally, the suggestion that our Cosmic Creative Cause is personal lies in the insight that it is love, love outgoing, prodigal, unceasing—Agape or Absolute Love. Absolute Love is implied in the fact that we do exist and that the Power behind the universe, or within it, has seen fit to legislate existence rather than non-existence, and has striven to bring us forth. Do we not, within our own self-conscious individuality, have an experience of Absolute love for us, willing or conditioning existence in its highest form? For, in order that individuality may exist at all, Ultimate Reality and Power, or the Source from which we have come, seems in its fundamental character to be utterly forth-going, self-giving. The ultimate Power must be love for establishing the conditions of our finite life and freedom. Finite freedom and independency are children of rending—the self-rending of ultimate Power and Unity, the giving of something of himself out of his own being to finite persons. Such cosmic rending or impartation on such a scale is Absolute Love, absolute forthgoingness, self-limitation, and creativity. Such self-giving could not take place without the highest degree of conscious intention, moral commitment, or Personal

Divine Will. In the fact of our own individuality or personality we seem to possess an insight, if we search it out, about love on its cosmic side. But when we think of love we think of some personal activity as its source which the felt presence of love always means. It is possible to say, from one point of view at least, that the intimation of Ultimate Love, which our very existence calls to mind, implies the Personal Activity which founds that love. We sense the Absolute Personal love of God by virtue of the fact that he has brought forth a finite order, and the conditions for the emergence of finite personality, with its ultimate possibility the enjoyment of moral freedom.⁷

EPILOGUE

The implications in man's awareness of his derivative status—known in our time, space, and causality experiences—are crucial for our moral standpoint. We are aware of the derivative nature of ourselves and our mind, that is, of man's essentially dependent being relative to a Personal Cosmic Power beyond us. This realization intrinsically opposes any moral theory seeking to make man himself final, ultimate, self-sufficient. Any hypothesis of man's self-sufficiency is contrary to our own fundamental experience of ourselves as derived, that is, as finite; and what is more, derived from Personal Love. This calls for our living in religious humility, walking contritely before God, along the narrow pathway of tension. We walk under the constant need of God's forgiving grace and renewal, when we live unworthily or brokenly; but withal, within the Great Commission that we live in rational freedom.

⁷ Such may be the cosmological argument for God at its deepest range. This trend of reasoning was suggested to the present writer by a memorable passage of the late George Holmes Howison in *The Limits of Evolution*, pp. 257, 361.

The Dialect of Canaan

JOHN W. BRUSH

Lyman Beecher was commenting on that prince of agitators, William Lloyd Garrison. The Connecticut pastor had greatly admired the earlier years of Garrison's paper, *The Liberator*. He felt that it had used—and here are Beecher's own words—"the dialect of Canaan—the dialect of faith, and prayer, and evangelical sympathy." Garrison's tone and temper and direction had changed, however, as the national crisis heightened and as his crusading roar called back its hostile echoes. To the later Garrison, Beecher referred as one who was learning "the jargon of Ashdod . . . taught by impatience under tribulation, and exasperation at the sins of good men" (*Autobiography and Correspondence of Lyman Beecher*, edited by his son, II, 425-426).

We must go to Nehemiah 12:23 to understand the reference to Ashdod: "In those days also saw I the Jews that had married women of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language. . . ." Nehemiah goes on to upbraid the Jews who had married into paganism. The first evidence of their sin, we see, had been the corruption of their speech. Beecher allegorizes the passage, and the "jargon of Ashdod" becomes the rough, harsh, graceless language of secular polemics, perhaps as on the level of our political orators two weeks before election day. In our Canaan, however, inspired by the mind of Christ and sweetened by grace, we speak "the dialect of faith, and prayer, and evangelical sympathy."

I beg leave to extend the range of Lyman Beecher's contrast, even as we give him the freedom to allegorize Nehemiah. Before we conclude, I want to return to the spirit and temper of the language that befits our Christian Canaan. For the present, however, consider the general ignorance of the Bible which the preacher of today has to remember in his Sunday deliverances. The writer is confessing that he himself had to seek out the Ashdod passage to understand Beecher's reference. Hordes of nominal Christians—nay, Christians true blue—today will sit dumb to the preacher's references to Joseph's coat or Aaron's rod, the rose of Sharon or the cedars of Lebanon, to mention nothing from the New Testament. Beecher's dialect of Canaan, again, primarily reflects a spirit, a heart, but we observe that its illustrative content obviously involves a far wider use and understanding of Scriptural reference and

phrase than is common in standard American Protestant usage. A certain preacher is said to have had a curious response to his mention of "the laws of the Medes and the Persians." A latter-day ancestor-worshipper made this comment: "I was glad to hear you speak of the Medes. My mother was a Mead." Apocryphal or not, the incident will stand for the measure of popular ignorance of the substantive and illustrative content of the "dialect of Canaan."

The plain fact is, of course, that our faith moved with speed and power and saving acceptance far beyond the geographical Canaan. The Gentiles could not helpfully grasp the heights and depths of the concept of Messiah, and the general unpopularity of the Jews did not serve the cause of comprehension. Many an educated outlander, however, could understand Christ's mission through the concept of Logos, the Eternal Word or Purpose of God. Ponder further the Latin of Tertullian and Cyprian, and especially the Vulgate of Jerome, and how there appeared such words as entered at length into our English tongue as person, trinity, sacrament, scripture, communion, glory, and grace.

To stay with the Latin tradition and come into the present, consider the Papal encyclicals, with their high content of Latinity and their echoes of Roman antiquity. I refer, of course, to their English translations, with their many turns of expression which bewilder the Protestant reader. A hitch-hiker in my auto one day proved to be a Catholic college student. I asked him if he had chosen his vocation. "Oh no," he answered, "I'm not going to be a priest." An everyday word in my vocabulary proved to have a much more restricted and special meaning in his. The Protestant is often baffled by the distinctive vocabulary that covers the world of Catholic liturgy and sacramental practice: cope, alb, acolyte, postulant, intinction, host, reredos, and monstrance, are examples.

Luther and the Reformers sought to clear away the thick fog of philosophical and ecclesiastical verbiage that seemed to hide the saving ark of Biblical faith. Their attack on scholasticism expressed their revulsion to theological word-chopping and intricate verbalization, and their concern to draw Christians back to the Scriptural norm and base. The so-called Reformed wing of Protestants became even more determinedly Bible-centered, and we recall how the metrical Psalms became the only songs of worship in Scotland and New England. The Puritan heritage carried on intensively the development of what we are calling the substantive

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content of the dialect of Canaan. Isaac Watts pioneered in modern English hymnody, but an element in his timeliness and his enduring greatness is the closeness of his finest hymns to the spirit and the content of the Psalms. It is hardly necessary to mention the enormous influence of the King James version on our imagery.

Consider how in our land we bestowed Bible names on our towns, Salem and Rehoboth in early Massachusetts, Bethlehem, Nazareth and Emmaus in "Pennsylvania Dutchland," and in back New England as the Great Awakening stirred it, Canaan, Gilead, Hebron, and Bethel. It is heartening to Bible lovers today to hear our boys being called Timothy, Mark, David, Daniel, Jonathan, Luke, Peter, and Andrew. Doubtless old New England's Hezekiahs and Isaiahs and Nehemiahs will not soon be revived, although a candidate for the Presidency in two recent elections was a man named Adlai (properly pronounced Ad-lay-I). Protestants in the Latin countries, such as Mexico, commonly name their boys for Moses, Elijah, Hosea and others, doubtless to keep distinctiveness in the milieu of the Catholic saint-names. One would like to believe that the revival of Bible names for American boys is related to a greater knowledge of the dialect of Canaan. It is not inappropriate here to pay our tribute to the Negro spirituals for their service in singing the Bible into people's minds and hearts. Millions poorly versed in Scripture learn from these memorable songs how Moses pleaded before Pharaoh for the captive Jews, and Ezekiel saw a wheel.

I am thinking, furthermore, of the style and tone and ring of our English speech and writing when it registers the influence of the King James version of the Bible. The earthiness and the pungency of William Tyndale is reflected. For myself I have regretted that even more of Tyndale did not carry over, as in that turn he gave to Genesis 39:2, which the Authorized Version has, rather flatly, "The Lord was with Joseph, and he was a prosperous man." Listen to Tyndale: "And the Lord was with Joseph, and he was a lucky fellow."

In our English-speaking Protestant tradition, this pithy, common accent carried over until too much of gentility and abstractness dulled it. If Jeremiah, for example, could cry out, "My bowels, my bowels!" (Jer. 4:19), then listen to Richard Sibbes of London, spiritual father of John Cotton, writing in "The Bruised Reed": "He cannot hold in his bowels long," and again, "These stirrings of spirit touch the bowels of God." Jeremy Taylor, later in that century, boldly writes of "the breasts of God." The plural is, so to speak, singular. But for contrast hear this plush-prosed

divine speaking of a mother's breasts in such unbiblical terms as "exuberant fontinels." No learned writer, however, could fail to reveal the penetration of our older literary culture with classic Latin. In "Holy Living," Taylor uses a Biblical phrase which sends us scurrying to our Bible dictionary: "the parings of the apples of Sodom." The meaning is, the measly and bitter food of an over-indulgent fleshly existence. The Shakers had a telling phrase for one who had left their celibate ranks to marry and make his compromise with the world. He had, in their minds, "fleshed up."

The Puritans, denying themselves, in worship, the sense-appeal of the symbols and vestments, more than compensated by their use of a vital, colorful imagery borrowed from or inspired by that Oriental book, the Bible. Their so-called plain style in preaching reached the common hearer just because it was an earthy, realistic plainness—plain like an orange tree laden with fruit, not ornate like a tinsel Christmas tree in a parlor. The most beautiful epitaph I know is written over the grave of pioneer pastor Ezekiel Rogers of Rowley, Mass.: "He was a tree laden with fruit, which the children could reach." Just read some of the sermon titles, as of John Norton's sermon in Boston, 1646, "Moses and Aaron Kissing Each Other in the Mount of God." The point is the close co-operation of Church and State, and the Baptist historian Benedict (I, 392) naturally comments on the mistake of "placing Aaron and Moses in the same chair." Possibly a deep reading of the great 17th century Christian literature might encourage a preacher in fresh and effective utterance, free of the language of cumbersome and bone-dry abstractions.

Quakerism produced its own accent, infused with Bible directness and simplicity. A law of compensation also works here. Dispensing with the historic Christian symbols because they claim they have the real thing and need no material reminders, the Quakers are at times intensely sacramental in the word. The imagery of Thomas Kelley, of our century, draws in this instance on a tradition of Catholic sacramental mysticism: "daily and hourly the cosmic Sacrament is enacted, the Bread and the Wine are divided amongst us by a heavenly Ministrant, and the substance of His blood flows in our veins. Holy is the Fellowship, wondrous is the Ministrant, marvellous is the Grail."

The vast religious awakening that led from German Pietism through Wesleyanism and the American Great Awakening added new accents to the dialect of Canaan. Listen to the echo of the Psalm in this from Wesley's Journals: "It was a season of love, and

God caused the mountains to flow down at His presence." Or hear Joseph Park of Westerly, R. I., reporting the revival meeting there in the 1740's: "The Lord was present to kill and make alive; and in this time the number hopefully converted was 15 souls." The convert was considered to have an "interest in Christ." I take it this term was borrowed from the commercial world. Charles Wesley writes in one of his hymns, of "an interest in the Saviour's blood."

In consideration of this tradition, we might ponder a single word, the word "glory." I quote from *The Life and Times of Rev. Thomas M. Hudson*, 1871, an Illinois Methodist. "At times his eloquence appeared absolutely irresistible. When he preached, his whole emotional nature was aroused to action; and he would sometimes pause in the course of his sermon, and, lifting his glasses and wiping the tears from his eyes, would say, 'Brethren, bear with me while I give glory to God.' He would then give glory to God in a manner which thrilled the souls of his hearers." I wonder what he said. But think of the numinous power of that word "glory" when the long "o" is given its full effect.

It is in this same glowing evangelistic atmosphere that I can hear the Baptist deacon in New Haven, as they told me there of his occasional outburst in the prayer-meeting of a previous generation: "I have you your wedding garments ready? Are you ready for the fight?"

They might mix their metaphors, but their fervor was impressive. How often to the preachers of the American past did the valley of dry bones serve as the perfect description of spiritual deadness. Bishop Francis Asbury laments the decay of religion in these parts: "Poor New England, she is the valley of dry bones still! Come, O breath of the Lord, and breathe over these slain, that they may live!" And in one of our great cities he exclaims: "New Haven! Thou seat of science and sin! Can thy dry bones live? O Lord, thou knowest."

Millions today still rally, we may remind ourselves, to the pulpits that fervently sound forth the Bible phrases and verses in endless chains. There are broad layers of Christendom where the numinous overtones of Scriptural quotation are music to the soul and call forth the ecstatic Amen. It is easy to designate this as emotional froth, hocus-pocus, or mumbo-jumbo, but we shall be wise to take account of the conservative evangelical who feels cheated unless he hears the old words: sin, hell, damnation, judgment, repentance, salvation, blood, grace, and glory. Wieman of Chicago, surely one of the "advanced" theologians of our cen-

tury, counsels us "to march with the moving masses of simple, religious folk who still use devoutly the ancient Christian words" ("Journal of Religion," July, 1940, p. 268). He goes on to say: "People for whom these words no longer have any meaning, either emotive or designative, must be re-educated."

Plainly we have a nest of problems to sort out and name. One is that to some ranks of our society the traditional language is distasteful and offensive. We recall that famous essay by the English Baptist preacher and man of letters, John Foster, "On the Aversion of Men of Taste to Evangelical Religion," 1806. Doubtless some of the offense still remains, even after we have come to terms with the *skandalon*, the particularity and the paradox of the Word made Flesh, and the "foolishness of preaching."

Related to this offense is one more serious, and that is simply that to other millions today, the "dialect of Canaan" is simply meaningless and irrelevant. The concern, almost the obsession, of the learned world today with the problems of communication and semantics is revealing of our situation. We are told that man's changed milieu has made him simply impervious to the traditional concepts, or at any rate, to the customary expression of the Christian faith.

Surely we recognize the necessary tension between conservation and creation. In the quest for relevance and re-interpretation, we must guard against radical deviation from the Bible norm and center of saving faith. We claim the right, within the fold, to our own traditional language, rooted in Holy Scripture. "Even the vocabulary of revelation, according to E. C. Hoskyns, must forever remain in a special sense, the language of the Church" (Paul Minear, *Eyes of Faith*, p. 167). Yet clearly we must create fresh moods and images as we commend our faith to each passing age. Many have felt that Frank Buchman's substitution of the terms "change" and "changed" for "convert" and "converted" was inspired. Now ponder that little word, "sin." Our equivalent in the advanced vernacular may miss the necessary point and thrust, and may even lack the redemptive offense of that small but mighty word. "God's word for sin," says Charles Whiston, "is sin." The quest for relevance and contemporaneousness must not dull the sharp sword of the Word of God.

We do not expect to resolve this tension between creation and conservation, between the guarding and handing on of the true essence of our faith, on the one hand, and on the other, the heeding of the call of the Holy Spirit to break old moulds and create new ones. If our language should be merely derivative and imitative,

we may balk the Spirit and fail the hungry sheep of new and lost generations. Must our liturgies remain, in Toynbee's words, "the last refuges of dead languages"? Does the humanist historian H. J. Muller rightly chide us for our use of "the mildewed metaphors of conventional churchmen"? The problem will abide, and in this brief paper we must move on.

A small book for preachers, *The True and Lively Word*, by James Cleland of Duke, is in harmony with part of my purpose. "Happy," he writes, "is the congregation whose preacher uses a picturesque oral style." I especially appreciate his attack on "gobbledegook" or "bafflegab," names "given to the excessive use of unexplained, esoteric, departmental, technical language in communications to the general public" (p. 85). The bureaus of the Federal government are the chief offenders, but the pundits of psychology and sociology are not far behind them. As for the pulpit, Cleland reminds us that *agape* and *realized eschatology* and *Heilsgeschichte* have no meaning for the people. This is obvious. He also warns us against "Divided Kingdom, Babylonian Captivity, post-exilic prophecy, Son of Man, Synoptic Gospels, Hellenistic, Apostolic Age, Holy Ghost." Cleland says of the cliché that it "is often superannuated gobbledegook," and "is a generally used, well-worn term which has lost any specific, clear-cut connotation for the hearer, like Lamb of God, Elder Brother, Bread of Life, Atoning Death, Saved by Grace, Washed in the Blood" (p. 86).

Yes, the cliché may fail to carry the fulness of the power of the Spirit, but may there not be overtones of connotation that Cleland ignores? The poet does not customarily labor for "clear-cut connotation." Furthermore, must we not, with Wieman, call for the re-education of our people in the traditional terms that will only die when our Christian faith itself perishes? The quest for a maximum of relevance and intelligibility must go on, or the good news will fall as flat as a punctured balloon. Yet we must bind the generations of faith together as we celebrate the communion of the saints, and that demands a more fruitful rootage in the Holy Word. If we can learn Russian in our preparation for fulness of citizenship in the Space Age, then surely we can learn and teach the dialect of Canaan in the school of our eternal destiny.

It is a final duty in this essay to return to Lyman Beecher's original sense of the term we have borrowed from him. "The dialect of Canaan" is "the dialect of faith, and prayer, and evangelical sympathy." This is a heart-language before it is a head-language, a child's speech before a man's, the medium of our com-

munion with God before we speak it to the world as the evangel. It is born of a spirit that does not strive or stretch for victory, but only yearns for truth and craves expression for love. The polemicist loses it, as Garrison did, and as those gifted apostles so often lapsed in the heat of the Reformation, into angry billingsgate: Luther and Henry VIII, Tyndale and Saint Thomas More. "The jargon of Ashdod" indeed!

Garrison's cause, the abolition of human slavery, was the cause of John Woolman, New Jersey colonial Quaker, whose journal represents one of the purest wells of the dialect of Canaan both in content and in spirit. What a contrast to Garrison shouting the jargon of Ashdod and goading the nation toward fratricidal violence! Woolman's constant purpose was to order his life so that he might pay unbroken attention to the voice of the True Shepherd. His speech as he records it, his writing as it speaks to our condition, reveal him as the inspired listener to God, or as Gregory Thaumaturgus characterized Origen, "a wondrous hearkener to God." No wonder the Indian chief Papunahang, after listening to John Woolman pray, though he understood not the actual meaning, could say, "I love to feel where words come from." There is naturally an element of the 18th Century Enlightenment in one who loved to speak of "universal benevolence" and who defined love itself as "a lively operative desire for the good of others." Expectedly through his diction we meet unique and peculiar coinages from Quaker tradition. It is the language of the Bible, however, and the tutelage of the Holy Spirit which chiefly mould his utterance into effective power for God and truth and peace, as we too in him discern "where words come from." The Spirit bearing witness with our spirit (Romans 8:16) will give wings to our words again if we will learn to pray and to listen, to listen and to pray. It may be that we must await a new dispensation of the Holy Spirit before we shall hear the full depth and power of the "dialect of Canaan" again.

BOOK REVIEW

Church Education For Tomorrow. By Wesner Fallaw. Philadelphia: Westminster Press, 1960, 219 pages. \$3.75.

One of the most creative minds in the field of Christian education has been turned to the difficult problem of providing expert teaching within the church. Wesner Fallaw's answer is stimulating and imaginative, and it deserves careful scrutiny.

The heart of his argument is the practical recovery of the teaching ministry on the basis of professional (seminary) training as the exclusive right of people so trained. Lay people without such training would help, but the local church would be so staffed that the major responsibility of all teaching would be in the hands of professionals. Instead of well-intentioned amateurs, the program of "church education" would be in the hands of these professionals. Seminaries would have to adapt their curricula to turn out men and women who were competent in religious pedagogy, and congregations would have to increase their recruiting and their budgets in order to provide adequate personnel.

Behind this carefully outlined program is a view of the church which provides for such a teaching responsibility. The training of Christians is the domain of the church and not of the school, and within the fellowship of the church the congregation's life is crucial in providing the atmosphere in which this training can be effective.

Fallaw spells this program out against the background of theory which is essentially sound. He even goes so far as to outline a curriculum, including the proper texts for each age level. The printed resources are available for the approach that he recommends. The other difficulties are recognized, and he makes it clear that such a radical change could not occur unless a generation of Christians kept demanding it. The changes in the view of the ministry, of the functions of the congregation, and the curriculum of the seminary would take time. If the congregations cared enough, they could carry through such a program in a practical and effective manner, and a very few congregations might start experimenting almost immediately.

The problem is not a pragmatic one. The basic objection also does not turn on the nature of the church as outlined by Fallaw. The recognition that teaching is essential to the Christian ministry is not to be discounted. The crucial point is the nature of Christian education, and even here my disagreement is only a partial one. Fallaw chooses the term, "Protestant nurture," as a

key one, and with this I agree. But this nurturing process involves a view of the total Christian ministry far outstripping the interpretations of either the clergy or the laity as found in this book. With the exception of certain sacramental and homiletical responsibilities, the ministry of the church is shared by clergy and laity alike, and I do not think that the distinction Fallaw makes at this point is sound on a Biblical or pragmatic basis. The fundamental claim of God upon us to witness to our faith involves all of us in educational responsibilities within the community of the Holy Spirit, and such witness brings lay people fully into the nurturing or teaching process.

Perhaps Fallaw's book will force some of us to rethink the present half-hearted approach through ill-trained amateurs, and at this point we rejoice that the challenge is before us.

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BOOK NOTES

Abingdon Press. *The Message of the Bible* (\$1), by Charles M. Laymon, of the Board of Education of the Methodist Church. A brief introduction to the literature and theology of the Bible, prepared by a scholar skilled in teaching Bible study groups. *The World's Religions* (\$1.25), by Charles S. Braden. A revised edition in paper-back format of a text that has been widely used in college departments of religion since its original publication in 1939.

Association Press. *The Renewal of Hope* (\$3.50), by H. C. Kee, of Drew Theological Seminary. A study of God's purpose in the world in light of biblical faith and of the responsibility laid upon us by the Christian hope. *How to Serve God in a Marxist Land* (\$2.50), by Karl Barth and Johannes Hamel. An authorized translation of the famous correspondence of the Swiss theologian and the German pastor of the East (Communist) Zone, with an introductory essay by Robert McAfee Brown, of Union Theological Seminary. *Primer on Roman Catholicism for Protestants* (\$3.50), by Stanley I. Stuber, General Secty. of the Council of Churches of Greater Kansas City. A revised edition of a book about Roman Catholicism that has had many years of usefulness and that is notable for its attempt to understand Roman Catholicism so far as possible from within. *Christianity and Communism Today* (\$3.50), by John C. Bennett, Dean of Union Theological Seminary. A welcome revision of a book first published in 1948, taking into consideration the developments in the U.S.S.R. since Stalin. *Miracles and Revelation* (\$6.50), by J. S. Lawton, Examining Chaplain to the Bishop of Blackburn. An American edition of a book representative of conservative English theology.

Cornell University Press. *Ancient Israel* (\$1.75), by Harry M. Orlinsky, of the Jewish Institute of Religion in New York City. A second edition in paper-back format of a history of ancient Israel and a discussion of the relationship between the development of the Hebrew-Jewish society and its scriptures.

Thomas Y. Crowell Co. *The Antiquities of Jordan* (\$4.75), by G. Lancaster Harding, Director of the Dept. of Antiquities of the Kingdom of Jordan from 1936-1956. A book by a distinguished archeologist and a learned counsellor and friend of all who have worked in recent decades in the field of biblical archeology. *The Religion of the Bible* (\$5.95), by S. Vernon McCasland. A trustworthy guide to the study of the Scriptures by a scholar of the first rank and a much-beloved teacher at the University of Virginia.

Assignment Overseas (\$1.95), by John Rosengrant (editor), Elmer G. Homrighausen, and others. Essays based on lectures given at the Institute for Overseas Churchmanship and designed especially for churchmen planning to embark on overseas assignments for government, business, or service organizations.

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S. MacL. G.